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# The Masonic Craftsman

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Massachusetts, in the Interest  
of Freemasonry*

*In This Issue: A United Freemasonry, by Joseph Earl Perry*

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## Two Brothers

H. L. HAYWOOD

Give me your hand;  
You are rich; I am poor;  
Your wealth is your power, and by it you tread  
A wide open path; where for me is a door  
That is locked; and before it are worry and dread.  
We are sundered, are we,  
As two men can be  
But we are two brothers in Freemasonry  
So give me your hand.

Give me your hand;  
You are great; I'm unknown;  
You travel abroad with a permanent fame;  
I go on a way unlauded, alone,  
With hardly a man to hear of my name;  
We are sundered, are we,  
As two men can be,  
But we are two brothers in Freemasonry  
So give me your hand.

Give me your hand;  
You are old; I am young;  
The years in your heart their wisdom have sown;  
But knowledge speaks not by my faltering tongue,  
And small is the wisdom I claim as my own:  
We are sundered, are we,  
As two men can be,  
But we are two brothers in Freemasonry  
So give me your hand.



[August, 1938]



VOL. 33

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**TERCENTENARY** This year marks the 300th anniversary of printing in the United States and it is pleasant to step aside from the whirl of political passion and prejudice to contemplate for a moment the tremendous progress attributable to the "art preservative of all arts."

That printing has been the means of enlightening the multitudes is an accepted fact. Without it the world would be back in the dark ages. Through it men's minds have been enabled to meet; the advance toward happiness through this great medium is incalculable. If aberrant men have at times prostituted its proper function to their own preferment and against the greater good of mankind it is not the less a source of congratulation that we may have knowledge through the printed word of things concerning us all and of means to inculcate the almighty force of Truth which sooner or later must prevail.

In the early history of the craft of printing in this country the names of outstanding Masons are to be found among the pioneers: notably Isaiah Thomas and Benjamin Franklin, master Masonic craftsmen both, with type and trowel.

In them, and many others, we can take just pride, for while their spirit continues to animate the acts of other contemporary Craftsmen the secrets of Freemasonry will not be lost but will continue to serve future generations and the lives of those as yet unborn.

On another page of this issue will be found a few thumbnail sketches of important milestones in the history of printing hereabouts and in the library at Masonic Temple, Boston, are books of early days which may be read with profit by all Craftsmen.

**FIGURES** Latest figures on membership in the Masonic fraternity in the United States give 2,557,028 as the total number affiliated to the Craft. This is 43,048 below the total of last year.

The shrinkage has considerably lessened over former years and indicates that those borderline cases where men were simply unable by reason of economic conditions to keep up their dues have been reduced more nearly to normality, for death takes its toll and we are persuaded to the belief that Lodges generally throughout the United States have tightened the lines somewhat, making it less easy for undesirables to gain admission.

Two and a half million men with the principles of Freemasonry motivating their social and spiritual acts can be a tremendous force in the securing of better conditions of life, liberty and happiness.

What now is needed more than anything else is that this great force be put actively and intelligently to work in behalf of fixed principles upon which Freemasonry is founded.

The nation and the world will be better for it and any charge of innocence nullified.

**BIBLE** The year 1938 marks the four hundredth anniversary of the publication of the Bible in English. It is an interesting story which is unfolded by Dr. H. Guffy on another page of this issue, of the progress since made, and while necessarily synoptic it will be read with interest by Masons everywhere to whom the Great Light in Freemasonry stands not only as the center of the Lodge furnishings but as well the rule and guide of their faith.

That religion and faith in the precepts so beautifully set forth in the Book of Books is participating in the present day spiritual recession in no way detracts from its great merit. Rather will the serious minded and bewildered individual look to it for comfort and by its perusal, gain confidence and satisfaction from the knowledge that in the past situations similar to the present have existed and problems seemingly incapable of solution solved by faith founded on this recorded history of humanity and the inspiration of T.G.A.O.T.U.

**SPAIN** So many and varied opinions exist on the subject of Spain in her present deplorable circumstances that the average reader in this country does not know which side to choose. Whatever the desire to be of assistance to the unfortunate and innocent victims of the fratricidal strife, one does not know where to direct his charitable contributions.

Rebel or Loyalist, those dependants of Masonic brethren who are being persecuted in Spain are legitimate claimants to our fraternal sympathy and aid; this should be rendered promptly and generously.

On another page of this issue we reprint an important communication from the executive secretary of the Masonic Service Association, of Washington, D. C., which will clarify the situation for the fraternity somewhat and perhaps be of service to readers of THE CRAFTSMAN.

**GERMANY** The extent to which Nazi Germany has gone in its efforts to control the bodies and souls of the citizens of that great country is almost incredible. Not satisfied with a dominance in political and economic fields through the agencies of terror and paganistic methods it has the audacity to seek to set up a spiritual hierarchy at the center of

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Alfred Hampden Moorhouse, Editor and Publisher.

[August, 1938]

which is Hitler, who, though mortal, would apparently arrogate to himself the attributes of divinity.

Read in the light of all previous religious training by the generations since the birth of Jesus Christ at Bethlehem, the declarations required to be made by ministers and priests of the several Christian churches in Germany seem sacrilegious in the extreme, going even farther than the ex-Kaiser's statement of his partnership of "me und Gott" during the late war.

Surely there is something strange in the German mentality which permits this blasphemous sacrilege. All the world suffers because of the Messianic complex of Hitler, the not so latent potentialities of trouble inherent to it spelling unparalleled unhappiness until that brighter day when the present murk is dispelled by the light of Reason.

In the interim or until the German nation can be purged of this misfit monotheistic maniac who arrogates to himself supreme physical and spiritual power over the hearts and minds of his fellows, the gates of liberty must be firmly guarded against spread of a doctrine setting up the supremacy of a man over the Almighty, to whom Freemasons give cheerful and willing allegiance.

The *Manchester Guardian* in a recent issue gives a summary of the present status of the church in Germany which is extremely interesting:

"The persecution of Christians in Germany continues. The two thousand Protestant pastors who have refused to take the oath of fealty to Hitler and of obedience to the laws of the State, which would mean that they submitted to the control of the Churches by secular bodies whose right they do not recognise, are under an increasing threat to their own and their families' means of life. Dr. Niemöller himself, though freed by the courts of law, is still confined in a concentration camp by the Secret Police, and others who have fought his fight are also in bonds. The new German marriage laws, which do not admit the legality of any marriage outside a register office, will break in Austria the terms of the old Concordat with the Vatican by which unions made in Catholic churches were recognised as valid by the State. The real cause of the dispute lies in the State's demand not merely of a temporal obedience but of the right to supervise its subjects' minds. From the first Christianity is suspect because it is an international religion of all men and the Nazis think only of one race; the Churches must either become a department of Dr. Goebbels' Propaganda Ministry, assenting to such things as the Nordic myth, the attack on the Jews, and the cult of Adolf Hitler, or resign themselves to persecution. They have chosen the struggle, and its history is told in a valuable book by the Dean of Chichester, 'The Struggle for Religious Freedom in Germany,' which is now published.

"The priests and pastors had before them the Bible, the creeds, and the two thousand years of Western history which have sprung from them. They were asked to desert these things and to square their teaching with the new religion of the German State. The leader of the Labour Front, Dr. Ley, expressed something of that non-Christian faith when he said:

"I believe on this earth in Adolf Hitler alone. I believe in one Lord God who made me and guides

me, and I believe that this Lord God has sent Adolf Hitler to us."

The 'German Christian' Dr. Engelke went farther:

"God has manifested Himself not in Jesus Christ but in Adolf Hitler."

And Herr Kerrl, the Minister for Church Affairs, showed clearly the attitude adopted by the State to the Christian teaching:

"The priests, indeed, say that Jesus is a Jew, and they speak of Paul the Jew, and say that salvation comes from the Jews. That won't do! We must take steps that our children should be safeguarded from any risk of the party being scoffed at in their presence."

There is, however, no form of Christianity which can preach a philosophy of race and nation that finds neighbours to love only within the narrow limits of the German race. No Catholic priest or Protestant pastor can sincerely submit his ancient beliefs to the emending hand of the Storm Trooper, nor can he stay silent while the youth is brought up to worship the ephemeral gods of the present German hierarchy. Dr. Niemöller, in the last sermon he preached before his arrest, repeated the Apostles' answer to those who sought to stop them preaching: 'We must obey God rather than man.' That is why, in Germany, Christians are in concentration camps, their newspapers and organisations suppressed, their funds confiscated, and themselves made to feel that they are unwelcome strangers in a hostile land."

**TOLERANCE** There is a great need for tolerance in the world today. Too often and too much the thoughts and acts of men are made for them by others. Thoughts weighted down as they are by the dominance of totalitarian edict or direction are not of the pleasantest.

Because one man whose ideological speculations lead him to a belief in his own egoistic infallibility says a thing is so does not make it so. Backed by force such dictated reasoning is dangerous. Repeated affirmation of fixed political principles if they are not fundamentally Right can mislead a nation downward into a vortex of disaster.

In religion as in Freemasonry, strictly speaking, there can be no history, for religion or Freemasonry is but the name of the experience of men who, looking neither backward nor forward, stretch out their arms to an all-seeing, all-wise G.A.O.T.U.

Most men, however free, have needed the companionship and guidance of their fellows. The occasion may become so necessary to them as to become a condition. Man seeks with others a way to God—and at the end he is alone with God.

Tolerance from the top down, then, is a vital requisite. What record mortal man leaves behind is all that counts. It has its influence for good or ill in the degree to which he practises tolerance and the Golden Rule. Human weaknesses reflect themselves all along the line. To be true to oneself requires strong will and firm adherence to right principles. "If a true gentleman, cultivated, just, generous, is also a Puritan, austere with himself and filled with the sense of God, he is the most civilized and free of all living things."

A  
Monthly  
Symposium

*Are Appendant Organizations of Value or  
An Injury to the Craft?*

The Editors;

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH E. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

JAMES A. FETTERLY  
MILWAUKEE

*A VALUABLE ASSET*

By ALFRED H. MOORHOUSE  
*Editor Masonic Craftsman, Boston*

**A**PPENDANT organizations entitled to legitimate Masonic recognition as such by Grand Lodge are of distinct value to the fraternity. They carry on the symbolism of ancient Craft Masonry beyond the base of the "Blue" Lodge, through the medium of the York and Scottish Rites in graphic form, otherwise impossible. The degrees of these two "branches" or appendancies are beautiful in their conception and portrayal, the lessons they convey, and the deductive reasoning of the ritual enable students of Freemasonry to gain knowledge of their fellows and a history of those men in whose footsteps they seek to follow. They constitute a valuable tie with the past.

Beyond the two Rites, York and Scottish, we do not care to go. There are a variety of other organizations founded upon Freemasonry which have no official connection with it and are not so recognized. These organizations, a prerequisite to membership in which is based on possession of the Master Mason and other "higher" degrees are in many respects harmful to the Craft because of emphasis which is placed upon certain elements in their ritual and practices which are not even remotely connected with Freemasonry and its Work. They divert from proper channels the interest of men who might otherwise be of value to the fraternity; they create in the minds of their initiates, particularly when these have but just joined the Craft, a false impression of its true meaning and purpose. Grand Lodge quite properly repudiates these "side shows" and in the opinion of many of the most loyal supporters of Freemasonry and its ethical functioning should go even further and proscribe them.

The spectacle of supposedly sensible individuals, grotesquely garbed, making unseemly asses of themselves in public places is not conducive to a favorable opinion of the Craft by outsiders. Such acts, all too common, bring a blush of shame to those to whom the institution of Freemasonry means much in rectitude of conduct, and who treat their Masonic membership with respect and reverence.

Without mentioning the names of those organizations which flourish by reason of their illegitimate relationship to Freemasonry, it should be emphasized that these have no part in its proceedings but exist solely by suffrage.



The appendant rites: York and Scottish, are to be commended for their adherence to the high principles of Freemasonry, of which they form an important adjunct.

*THE EVIL HAS LESSENED*

By Jos. E. MORCOMBE  
*Editor Masonic World, San Francisco, California*

"**A**RE Appendant Organizations of Value or an Injury to the Craft?" Our question as phrased may not be clear to the reader unused to strict definitions. In the full range of Masonic connection there are bodies styled "appendant" and "co-ordinate," between which there is a vast difference, both in meaning and purpose. The dictionary defines "appendant" as being something "hanging from or annexed." That which is co-ordinate is "equal in rank; not subordinate." In all cases the Symbolic Lodge is understood as the fount of all authority.

We are concerned here and now with the many extravagant, incongruous and sometimes wholly absurd aggregations that have attached themselves to the American Craft—for in all other countries there is no such growth. Most of these swarmed into being like mosquitoes from stagnant water during the unsettled and inflated years following the world war. Most of them, we may thankfully add, after a short period of pestiferous buzzing, died out without record or regret. Others have remained, being reduced by strong criticism and occasional discipline to a rough sort of order.

The particular class of such bodies included in our subject are those making Masonic membership a prerequisite for entrance. This was a shrewd move; a general respect was gained by claiming kinship with a society well known and highly respected. By all rules of the game they should have so comported themselves that there would be no reflection upon the dignity and character of the Craft.

But alas for the weakness of human nature, and the gravitation toward each other of the lighter-headed, the ill-informed and those of undisciplined energies! It soon became known that at the gatherings of some of these aggregations all restraints were removed, and that the pleasures of such occasions went to uproarious and sometimes to unseemly lengths.

As a consequence indignation and alarm spread among the more thoughtful Masons, concerned for the reputation of the institution. This attitude was entirely



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justified, for as a man is known and judged by the company he keeps, so the society of unsullied name can be smirched when its connections conduct themselves in a manner to invite serious criticism. The accusation of rank hypocrisy could easily have been brought against Masonry, if in one place its habitues comported themselves as high-minded men, while on entering another doorway, opening only to them, there was unrestrained license of speech and action.

As we have said, most of the bodies that brought severe criticism have died out. Those still existing, though occasionally ebullient beyond the bounds of reason, have learned to so curb their manifestations as to seldom give cause for public condemnation or reproach. More than one of these appendant bodies have taken up beneficent work for humanity, and many of their past sins have been forgiven or forgotten.

As matter of sober judgment, and considering Masonry alone, our answer to the question as stated that any appendant body is an injury to the Craft, if for no more than that it allows within the connection a relaxation or throwing off the disciplines that are of fraternal training and requirement.

*NOT DETERIMENTAL*

By WM. C. RAPP  
*Editor Masonic Chronicler, Chicago*

**F**REEMASONRY is a set of moral ideals and principles through which its devotees seek to teach men to cultivate character, to instruct them in their duty to the Creator and their fellow creatures, as well as to bind them in closer bonds of fellowship and companionship—rather than a definite structural organization, although the latter is essential as a means of carrying out the objectives of the fraternity.

Without question the principles and precepts of the institution can be practiced and inculcated with equal effectiveness on the tessellated floor of the Symbolical Lodge, by laboring in the quarries of the Chapter, by exploring the vaults of the Council, by wielding the knightly sword of Templary, or in meditating on the philosophic orders of the Scottish Rite. "Wherever my brethren assemble, there I find my Masonry." The spirit of the institution is of first import.

On the material side, the visible organization which serves as a vehicle for operation, and which is as necessary to the spirit as the body is to the soul, there is room for difference of opinion as to the value or detriment of the appendant orders. The entire system is too extended for an individual to devote time and activity to all of its branches. As a result brethren specialize in such rites as have greatest appeal to them, to the neglect of others. There is no denying that if all Masonic activities were concentrated in a single order, which would naturally be that of the Symbolic Lodge, it would be a consummation devoutly to be wished. However, it is doubtful that this would be the result if

all branches of the fraternity with the exception of the mother lodge should cease to exist. Certainly it would not add to the numerical strength of the Symbolic Lodge, and the probabilities are that the reverse would be true. Theoretically it would add greatly to the interest and activity in Craft Masonry, practically it would fall far short of expectations. There of course has been loss occasioned by division of effort and duplication of design.

Nevertheless we do not believe that the appendant organizations have been detrimental to the fraternity, nor will they be in the future if they remain faithful to the principles, precepts and practices of the mother lodge.

*DECIDEDLY DETRIMENTAL*

By J. A. FETTERLY  
*Editor, Masonic Tidings, Milwaukee*

**I**T would seem that after many years of complaints and fulminations against organizations limiting their membership to Freemasons, some solution of this vexing problem might have been reached; but apparently none is yet in sight.

For years, Grand Masters from almost every section of the U. S. have had occasion to report troubles with these appendant organizations. In some instances drastic action has been threatened. In many other cases serious warnings have been voiced and in all cases trouble and worry has resulted. Apparently however these Grand Masters have all lacked the necessary courage to take final and decisive action.

As long ago as 1924, the late Bro. Louis Block, Past Grand Master of Iowa, penned a vigorous protest against what he termed "barnacles" on the ship of Masonry. Among many other things pertinent to the subject under discussion he said:

*"There have arisen in recent years a number of organizations pretending to be Masonic that are anything but serviceable to mankind."*

*"They are pretending to be Masonic because they permit no one to join who is not a Master Mason. They are thus practically parading under false pretenses and practicing a fraud upon the innocent and unwary, thereby putting Masonry in a false light before the world."*

*"We say parading advisedly, for they seem set upon strutting the streets clad in gay, gaudy, and garish garments, flaunting flaming banners, tearing the public peace to tatters with the blare of the trombone and the boom of the bass drum."*

*"One of the queer things about them is that the zealots who espouse the cause of these side organizations seem to have so little respect or reverence for the very institution, membership in whose ranks they make a pre-requisite for joining their own order."*

*"If this thing is not checked, how long will it be before it comes to be a frenzy of frivolity, fed by folly? These side orders scatter Masonry's forces."*

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*They tend inevitably to wreck its power and influence by destroying its solidarity. We may need a new set of Masonic police regulations that will put these bums in the bastile where they belong."*

At the time this rather severe indictment was penned by Bro. Block, it was stated there were 14 of these side orders or organizations. Today there are approximately 250 of them and the number grows from year to year.

On paper the purpose of every one of these organizations is worthy of support of every Mason. The trouble is that in many instances the activities of the organization do not square with its outlined program. The

result is that Freemasonry is forced to bear the burden of blame in the mind of the non-Masonic public.

Another serious objection to these side organizations is the steady drain of forces and energy, thought and attention which would otherwise be given to Masonry, but which are thus misdirected into false channels. A great host of such organizations, all draining away a little of the life-blood of Freemasonry, is certain to have a weakening effect upon the parent organization.

The sooner Freemasonry can divorce itself from these appendant organizations the sooner will it attain that vigorous health which it enjoys in many other countries where not thus severely handicapped.

## THE BIBLE IN ENGLISH

By DR. H. GUPPY

The present year marks the four-hundredth anniversary of the publication of the royal "injunctions" drawn up by Thomas, Lord Cromwell, on the authority of King Henry VIII, and issued by Archbishop Cranmer under his mandate of October 11, 1538.

Under this authority the laity, who since 1526 had been forbidden to possess or even to read the Bible in their own language, were permitted to read it, and a copy of the Scriptures "of the largest volume" in English was to be set up in every parish church throughout the country so that the parishioners might have ready access to it and read it without discouragement. The granting of this privilege constitutes one of the most memorable events in the history of our English Bible and at the same time marks one of the most important epochs in the history of the Reformation.

The publication of the injunctions, followed in April, 1539, by the issue of the so-called "Great Bible," the Bible "of the largest volume" referred to in the injunction, was the culmination of all the work of Bible-making which had been going on not only from the day when William Tindale set about his translation of the New Testament but for many centuries before that time.

The story of Tindale's translation, made direct from the Greek and Hebrew originals, is one of the most heroic and fascinating chapters of our history, for Tindale more than any other man has left the impress of his scholarship and personality upon the pages of our national Bible. He was followed by an army of workers who devoted labour, thought, and scholarship to the improvement of his translation, but in justice to him it must be said they have done little more than polish up and improve his work. In this work the fact that King and Church and all in authority were against him only made him the more determined to accomplish it at all costs, and we know that at the supreme cost of his life he carried out his self-imposed task.

In the five years which followed the publication of Tindale's Revised New Testament in 1534, the basis of all subsequent versions, three complete Bibles in English were placed within reach of the people of England: Coverdale's in 1535, the "Thomas Matthew Bible" in 1537, and the "Great Bible" in 1539. Each was the outcome of an effort to give to the English people a true account of the Word of God, each was the work of a

reformer, each was a material contribution to the Reformation, and between them they made the Reformation in England complete.

The publication of the first complete Bible to be printed in English was undertaken, at the instance of Thomas Cromwell, by Miles Coverdale, and it was issued, in October, 1535, without royal sanction, although it was never suppressed. There is little doubt it was printed at Zurich by Christopher Froschouer. It was not a translation direct from the original Greek and Hebrew texts, but, as Coverdale himself describes it, a translation of translations by other men. Coverdale's work has never ranked as the true primary version of the English Bible. That proud position is held by the "Thomas Matthew Bible" of 1537, which enshrines the results of Tindale's scholarship. Yet nothing can take from Coverdale the glory of having set forth the "editio princeps" of the English printed Bible.

The second complete Bible to appear in the English language, known as the "Thomas Matthew Bible," was brought out under the superintendence of John Rogers, the friend of William Tindale. To this Bible the King's licence was extended at the suit of Archbishop Cranmer, although a most cursory inspection would have revealed Tindale's connection with the book, which was issued in August, 1537. It is a composite book made up of Tindale's Pentateuch and New Testament of 1534, and from Deuteronomy to the end of the Second Book of Chronicles from the manuscript translation left behind by Tindale. The remainder is from Coverdale's Bible, except for the Prayer of Manasses in the Apocrypha, which was translated from the French Bible of Olivetan, printed in 1535.

Thomas Matthew was either the name assumed by Rogers when at Antwerp or a pseudonym adopted to conceal the fact that a considerable part of the Bible was the translation of Tindale, whose writings had been condemned by the English authorities. Fifteen hundred copies of this Bible were printed at Antwerp by Matthew Crom, at the expense of the London printers Richard Grafton and Edward Whitchurch, who were to play such an important part in the publication of the "Great Bible."

In the course of time the true history of the "Matthew Bible" came to be known, and the King's advisers real-

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ised that in procuring for it a royal licence they had befooled the King. With the deliberate advice of the fathers of the spirituality his Majesty had ordered Tindale's translation to be burned as replete with error, and yet he had been persuaded unawares to grant a licence for the circulation of what was virtually Tindale's translation.

When Cromwell and Cranmer discovered the real import of their act they set to work to minimise the effects of the licence by resolving to supersede the "Matthew Bible" by a new version, the basis of which should be the "Matthew" version shorn of the editor's polemical and unpalatable notes and prologues. The work was entrusted to Miles Coverdale, who undertook to revise the text and see it through the press. The work was to be executed in Paris with the co-operation of Richard Grafton, the London printer, and the famous French printer Francois Regnault. A commencement was made in May, 1538, and for several months Coverdale and his associates were unmolested, with the result that in a letter written on June 23, 1538, Coverdale was able to inform Cromwell that two copies of the Bible had been sent to England, conveyed, no doubt, by Bishop Bonner, the English Ambassador at Paris, who would have the right to travel without having his luggage examined.

In the month of December the Inquisition issued a mandate forbidding the work, and many sheets were seized; yet even these were afterwards recovered. Fortunately a portion of the edition was already in England, but the interruption caused some delay in the publication. Cromwell, not to be foiled in his purpose, had types, presses, and printers brought over from France, and the work interrupted in Paris was continued and completed in London by Richard Grafton and Edward Whitchurch in April, 1539, and copies of the Bible "of the largest volume" were soon in circulation. It was evidently at Cromwell's expense that the Bible was printed, for Coverdale in one of his letters to Cromwell speaks of the book as "your work."

Between April, 1539, and December, 1541, seven editions of this version were printed, each more or less revised, and printed in rapid succession to meet the

demand for copies that had to be set up in churches. It is calculated that not less than 20,000 copies of these great folios were issued. This Bible is often referred to as "Cranmer's Bible," but without reason, for Cranmer's direct connection with the book begins with the second edition of April, 1540, which contains his prologue. The printers undertook to sell the Bible at a price not exceeding ten shillings, on condition that they were granted a monopoly of the publication.

It is sad to relate that the man Thomas Cromwell, to whose efforts the "Great Bible" was due and who in many ways had helped to obtain for the people of his country the right to read the Bible in their own language, fell into disgrace and ended his days on the scaffold in July, 1540, condemned under an Act of Attainder, a process of his own devising.

The title-page of the "Great Bible" is worthy of notice. It is said to have been designed by Hans Holbein. It served to answer the purpose of Cromwell, at the moment, in his gross flattery of the reigning monarch. Cranmer, Cromwell, and the King himself, at full length, are here distinguished by their respective shields or coats of arms. At the top in the centre the Almighty is represented in the clouds looking down upon Henry VIII, who, seated upon his throne, fills the centre of the upper third of the engraving, and is holding large Bibles, inscribed "Verbum Dei," with his right hand to Cranmer, representing the Church, and with his left hand to Cromwell, representing the laity, both of them bareheaded. Below on the right hand Cromwell appears again delivering the Word of God to the laity, and on the other side is Cranmer placing the sacred volume in the hands of one of his clergy. Below stands a preacher enforcing the duty of prayer and thanksgiving on behalf of kings, and a crowd of men, women, and children fills the whole foot of the plate, in a state of jubilation crying "Vivat Rex!" depicting the joy of all classes at the dissemination of the Bible in English.

After Cromwell's execution the same engraving was employed in all subsequent editions of the Bible, but Cromwell's arms were cut out from the title-page, and the shield left blank.—*The Manchester Guardian*.

## BOSTON TEA PARTY

The continuity of English mercantile houses, some of whom have been in existence for several hundred years, is a source of wonder to Americans.

A few years ago the firm discovered in an old chest of papers an account proving that they had sent shipments of tea to their agent at Boston in 1773. Recently in the English Public Records office a Treasury Board Paper was found revealing a second and unrecorded Boston Tea Party on March 6, 1774 when 28 chests of tea (including 16 from this firm) were broken open by a crowd disguised as Indians and thrown into the sea. So the connection of the firm with the event is established. They had a sugar estate in the West Indies and still have fourteen sovereigns without a break. Theirs was the tea, according to tradition, of the period.

In St. Olave's, Hart Street, London, where the elder brethren of Trinity House worship, is a monument to two of the firm, showing a symbolic Commerce reclining patiently on chests of tea addressing her mind to the Hereafter and it would not be surprising if her position had changed somewhat in the light of what has transpired because of the Boston Tea Party. One of the two partners in this ancient firm buried there left the goodly estate of £600,000. He retired from "trade" four years before his death, but so forcible was his habit that "he came every day to the shop and ate his mutton chop at two o'clock with his successors!"

# A UNITED FREEMASONRY

An Address by The Most Worshipful JOSEPH EARL PERRY GRAND MASTER OF MASON'S IN MASSACHUSETTS  
At the Quarterly Communication of the Grand Lodge, June 8, 1938

AT our last Communication we considered some aspects of "The Masonic Way of Living." Let us give further thought to that general subject, but with reference more particularly to that part of the governmental structure of the Craft which has to do with its organization into Grand Lodge jurisdictions, their relations with one another, and the possibility of a more united Freemasonry.

## ORIGIN OF GRAND LODGES

At the present time all recognized Freemasonry is governed by Grand Lodge jurisdictions, each of which is a complete, independent, Masonic sovereignty. This is a wholly new form of government in the sense that it was unknown to Masonry before 1717.

The oldest Grand Lodge now in existence was created in 1717 by the voluntary affiliation of four local Lodges in London, England. Arbitrarily they assumed jurisdiction over all Freemasonry within ten miles of London, but gradually that Grand Lodge came to be recognized as the supreme Masonic authority throughout all England.

In much the same way the Grand Lodge of Ireland was probably formed by 1725. The Grand Lodge of Scotland was organized in 1736. Each of these Grand Lodges became supreme throughout its entire country.

An entirely different method of creating Grand Lodges prevailed in many of the early American colonies. Thus on April 13, 1733, Henry Price of Boston received a commission from the Grand Master of England to organize Freemasonry on the American continent, and he became Provincial Grand Master for New England and shortly thereafter for all North America, with authority to form a Grand Lodge and constitute Lodges "in these parts."

He exercised his authority extensively, beginning with the Grand Lodge in Massachusetts and what is now St. John's Lodge, both being organized by him on July 30, 1733. He and his Massachusetts successors established local Lodges all along the Atlantic Seaboard. The following tables, printed at page 482 as Appendix X in Reprint No. 1 of our Grand Lodge Proceedings, from 1733 to 1792, show the Lodges chartered by Massachusetts Grand Lodges from 1733 to 1792, inclusive, with their locations and the dates of their origin. It will be noted that seventy-six such Lodges were organized.

Just as Freemasonry spread from Massachusetts, so likewise it kept on spreading from the British Isles, from colony to colony, and from state to state, but all duly constituted Ancient Craft Freemasonry was derived in the first instance from the Grand Lodges of England, Ireland, or Scotland. (Lodges of other systems — such as the Rite of Perfection prior to 1801, and the Ancient Accepted Scottish Rite after 1801 — are not included in this resumé of Masonic origins in the New World.)

## RECOGNITION OF OTHER GRAND LODGES

Inevitably unauthorized imitations were attempted. To enable a Mason to visit lawfully in another jurisdiction, it became

necessary to devise some means of distinguishing legitimate Lodges from clandestine imitators, so each sovereign Grand Lodge decided for itself which foreign Masonry was authentic and which was clandestine. Only that which was deemed authentic was formally "recognized" as such. Not all Grand Lodges reached the same conclusions, and even now the Grand Lodges in the United States are not entirely in accord in their recognition of the Freemasonry in some foreign countries.

Strangely enough, the standards by which such recognition should be determined were never officially established until December 13, 1922, when, under the leadership of our own Most Worshipful Melvin M. Johnson, Section 712 was written into our Grand Constitutions. Almost immediately the substance of that Section — the first complete official formula for the recognition of foreign Grand Lodges — was adopted elsewhere until now that basis of recognition is virtually universal, although the application of the formula in specific instances is not always uniform in its results.

That historic section in our Grand Constitutions reads as follows:

SEC. 712. Fraternal recognition may be extended to a foreign Grand Lodge when (a committee having first considered and reported thereon), it appears to the satisfaction of this Grand Lodge:

1. That the foreign Grand Lodge in question represents a substantial unity of the Freemasons of the territory over which it assumes jurisdiction; i.e. the Country, Province, or State, or else shares such territorial jurisdiction with another Grand Lodge by mutual consent.

2. That it has been lawfully organized by three or more regular Lodges or that it has been legalized by this Grand Lodge or by a Grand Lodge recognized by this Grand Lodge.

3. That it is an independent, self-governing organization, having sovereign Masonic authority within its jurisdiction.

4. That its ritual is fundamentally in accord with the ancient landmarks, customs, and usages of the Craft. This involves:

- A. Monotheism;
- B. The Volume of the Sacred Law a part of the furniture of the Lodge;
- C. Secrecy;
- D. The symbolism of the operative art;
- E. The division of Symbolic Masonry into the three degrees of Entered Apprentice, Fellowcraft, and Master Mason;
- F. The legend of the Third Degree.

5. That it makes Masons of men only.

6. That it is non-sectarian and non-political; i.e., that its dominant purposes are charitable, benevolent, educational, and religious.

## EXCHANGE OF REPRESENTATIVES

Governments exchange diplomatic representatives with other governments with whom they are in friendly relations. In somewhat the same way it is an almost universal custom for each sovereign Grand Jurisdiction to appoint and commission some member of each other recognized Grand Jurisdiction to be its representative "near" that other jurisdiction and to recommend one of its own members to be appointed and commissioned as the representative of the other jurisdiction.

Massachusetts was one of the last of the Grand Jurisdictions to exchange representatives, but on March 14, 1928, Most

## X.

TABLE OF LODGES CHARTERED BY MASSACHUSETTS GRAND LODGES, FROM 1733 TO 1792, INCLUSIVE, WITH THEIR ORIGINAL LOCATIONS, AND DATES OF GRANTING OF WARRANTS OR CHARTERS.

### CHARTERS GRANTED BY ST. JOHN'S GRAND LODGE

NAME OF LODGE	LOCATION	STATE OR COUNTRY	DATE OF GRANTING OF CHARTER
1 FIRST . . . . .	Boston . . . . .	Massachusetts . . . . .	July 30, 1733
2 FIRST LODGE IN PENNSYLVANIA . . . . .	Philadelphia . . . . .	Pennsylvania . . . . .	June 24, 1734
3 ST. JOHN'S . . . . .	Portsmouth . . . . .	New Hampshire . . . . .	June 24, 1735
FIRST LODGE IN SOUTH CAROLINA . . . . .	Charleston . . . . .	South Carolina . . . . .	December 27, 1735
4 ANNAPOLIS-ROYAL . . . . .	Annapolis-Royal . . . . .	Nova Scotia . . . . .	—, 1738
FIRST LODGE IN WEST INDIES . . . . .	Antigua . . . . .	West Indies . . . . .	—, 1738
MASTER'S . . . . .	Boston . . . . .	Massachusetts . . . . .	January 7, 1738
ST. JOHN'S . . . . .	St. John's . . . . .	Newfoundland . . . . .	December 24, 1746
SECOND . . . . .	Boston . . . . .	Massachusetts . . . . .	February 15, 1749
THIRD . . . . .	Boston . . . . .	Rhode Island . . . . .	March 2, 1749
ST. JOHN'S . . . . .	Newport . . . . .	Halifax . . . . .	December 27, 1749
5 HALIFAX . . . . .	Halifax . . . . .	Nova Scotia . . . . .	July 19, 1750
6 ANNAPOLIS . . . . .	Annapolis . . . . .	Maryland . . . . .	August 12, 1750
7 HIRAM . . . . .	New Haven . . . . .	Connecticut . . . . .	August 12, 1750
8 NEW LONDON . . . . .	New London . . . . .	Connecticut . . . . .	January 12, 1753
9 ST. JOHN'S . . . . .	Middletown . . . . .	Connecticut . . . . .	February 4, 1754
10 LAKE GEORGE (Army) . . . . .	Crown Point . . . . .	New York . . . . .	May 13, 1756
ST. JOHN'S . . . . .	Providence . . . . .	Rhode Island . . . . .	January 18, 1757
11 LOUISBOURG (Army) . . . . .	Louisbourg . . . . .	Nova Scotia . . . . .	November 13, 1758
MASTER'S . . . . .	Newport . . . . .	Rhode Island . . . . .	March 20, 1759
12 CROWN POINT (Army) . . . . .	Lake George . . . . .	New York . . . . .	April 13, 1759
PHILANTHROPIC . . . . .	Marblehead . . . . .	Massachusetts . . . . .	March 25, 1760
13 HAMPSHIRE . . . . .	. . . . .	Massachusetts . . . . .	April 8, 1761
SURINAM . . . . .	Surinam . . . . .	Dutch Guiana . . . . .	April 8, 1761
14 CROWN POINT (Army) . . . . .	Crown Point . . . . .	New York . . . . .	March 20, 1762
FALMOUTH . . . . .	Falmouth, now Portland, Me. . . . .	Massachusetts . . . . .	March 20, 1762
ST. JOHN'S . . . . .	Hartford . . . . .	Connecticut . . . . .	April 9, 1762
15 TEMPLE . . . . .	Elizabeth Town . . . . .	New Jersey . . . . .	July 28, 1762
QUEBEC . . . . .	Quebec, P. Q. . . . .	Canada . . . . .	October 26, 1764
16 PITT COUNTY . . . . .	Pitt County . . . . .	North Carolina . . . . .	Before Dec. 10, 1764
[HARMONY] . . . . .	Waterbury . . . . .	Connecticut . . . . .	July 26, 1765
17 ST. JOHN'S . . . . .	Princeton . . . . .	New Jersey . . . . .	October 25, 1765
18 ST. JOHN'S . . . . .	Newburyport . . . . .	Massachusetts . . . . .	July 17, 1766
BARBADOES . . . . .	Barbadoes . . . . .	West Indies . . . . .	October 24, 1766
NORWICH . . . . .	Norwich . . . . .	Connecticut . . . . .	October 24, 1766
19 SALEM . . . . .	Salem . . . . .	Massachusetts . . . . .	October 24, 1766
ST. CHRISTOPHER . . . . .	St. Christopher . . . . .	West Indies . . . . .	October 24, 1766
20 VIRGINIA . . . . .	. . . . .	Virginia . . . . .	October 24, 1766
[COMPASS] . . . . .	Wallingford . . . . .	Connecticut . . . . .	May 1, 1769
UNION . . . . .	Sherburne (Nantucket) . . . . .	Massachusetts . . . . .	May 27, 1771
21 GUILFORD . . . . .	Guilford . . . . .	Connecticut . . . . .	July 10, 1771
22 RISING SUN . . . . .	Boston . . . . .	Massachusetts . . . . .	July 24, 1772
[AMERICAN] UNION (Army) . . . . .	Roxbury . . . . .	Massachusetts . . . . .	February 15, 1776
UNION . . . . .	Danbury . . . . .	Connecticut . . . . .	March 23, 1780

<sup>10</sup> Issued to Richard Gridley, "in the Present Expedition against Crown Point."

<sup>11</sup> Attached to the 28th (British) Regiment of Foot.

<sup>12</sup> Issued to Abraham Savage, "in the present Expedition intended against Canada."

<sup>13</sup> We know nothing of this Lodge, except that the same appears only on p. 71 of these Records.

<sup>14</sup> It would appear from pp. 91 and 92 of these Records that a Deputation was granted, on or about March 20, 1762, to Col. Joseph Ingersoll, then dated July 28, 1762.

<sup>15</sup> The first mention of this Lodge is in the Grand Treasurer's account under date of December 10, 1765. As that account was rendered in January, 1765, we assume that there is a clerical error, and that the Lodge was chartered before December 10, 1764.

<sup>16</sup> Past Grand Master Whitehead, in his "Historical Sketch of Masonry in New Jersey," p. xv, gives the date as December 27, 1763.

<sup>17</sup> This Lodge is first named on p. 109, under date of October 24, 1766.

<sup>18</sup> This Warrant is not mentioned in the list of Lodges appended to the Constitutions of 1857.

<sup>19</sup> "Virginia Lodge" is named three times in the Records, but no information is given in regard to it.

<sup>20</sup> Name of "St. Albans" assumed in 1797.

<sup>21</sup> The Warrant was granted July 24, 1772, but was dated August 10, 1772. It was issued to eighteen members of St. John's Lodge of Boston. On the 25th of November, 1791, the two Lodges were authorized to reunite.

## CHARTERS GRANTED BY MASSACHUSETTS GRAND LODGE—Concluded

NAME OF LODGE	LOCATION	STATE OR COUNTRY	DATE OF GRANTING OF CHARTER
TYRIAN . . . . .	Gloucester . . . . .	Massachusetts . . . . .	March 2, 1770
MASSACHUSETTS . . . . .	Boston . . . . .	Massachusetts . . . . .	May 13, 1770
ST. PETER'S . . . . .	Newburyport . . . . .	Massachusetts . . . . .	March 6, 1772
BERKSHIRE . . . . .	Stockbridge . . . . .	Massachusetts . . . . .	March 8, 1777
TRINITY . . . . .	Lancaster . . . . .	Massachusetts . . . . .	January 30, 1778
UNITED STATES . . . . .	Danvers . . . . .	Massachusetts . . . . .	May 1, 1778
WARREN . . . . .	Machias . . . . .	Maine . . . . .	September 4, 1778
ESSEX . . . . .	Salem . . . . .	Massachusetts . . . . .	March 9, 1779
<sup>1</sup> FRIENDSHIP (French) . . . . .	Boston . . . . .	Massachusetts . . . . .	March 9, 1779
UNITY . . . . .	Ipswich . . . . .	Massachusetts . . . . .	March 9, 1779
AMITY . . . . .	Beverly . . . . .	Massachusetts . . . . .	September 3, 1779
WASHINGTON (Army) . . . . .	Travelling . . . . .	United States . . . . .	October 6, 1779
ST. PATRICK'S . . . . .	Portsmouth . . . . .	New Hampshire . . . . .	March 17, 1780
WOOSTER . . . . .	Colchester . . . . .	Connecticut . . . . .	January 12, 1781
<sup>1</sup> PERFECT UNION (French) . . . . .	Boston . . . . .	Massachusetts . . . . .	May 8, 1781
ST. PAUL'S . . . . .	Litchfield . . . . .	Connecticut . . . . .	May 22, 1781
VERMONT . . . . .	Cornish . . . . .	Vermont . . . . .	November 8, 1781
<sup>2</sup> ST. ANDREW'S . . . . .	Boston . . . . .	Massachusetts . . . . .	March 1, 1782
<sup>3</sup> POUGHKEEPSIE (?) . . . . .	Poughkeepsie (?) . . . . .	New York . . . . .	September 6, 1782
KING HIRAM . . . . .	Derby . . . . .	Connecticut . . . . .	January 3, 1783
<sup>4</sup> MONTGOMERY . . . . .	Salisbury . . . . .	Connecticut . . . . .	March 5, 1783
KING SOLOMON'S . . . . .	Charlestown . . . . .	Massachusetts . . . . .	September 5, 1783
HAMPSHIRE . . . . .	Northampton . . . . .	Massachusetts . . . . .	January 30, 1784
RISING SUN . . . . .	Keene . . . . .	New Hampshire . . . . .	March 5, 1784
<sup>2</sup> RISING STATES . . . . .	Boston . . . . .	Massachusetts . . . . .	September 2, 1784
NORTH STAR . . . . .	Manchester . . . . .	Vermont . . . . .	January 19, 1785
COLUMBIA . . . . .	Norwich . . . . .	Connecticut . . . . .	July 23, 1785
FRIENDSHIP . . . . .	Williamstown . . . . .	Massachusetts . . . . .	July 23, 1785
FREDERICK . . . . .	Farmington . . . . .	Connecticut . . . . .	September 18, 1787
FAITHFUL . . . . .	Charlestown . . . . .	New Hampshire . . . . .	February 22, 1788
DARTMOUTH . . . . .	Hanover . . . . .	New Hampshire . . . . .	December 18, 1788
HARMONIC . . . . .	Boston . . . . .	Massachusetts . . . . .	December 8, 1790

<sup>1</sup> The Charter of Friendship Lodge was "vacated" May 8, 1781, and a new Charter granted to certain members, under the title of "Perfect Union" Lodge.

<sup>2</sup> The members of St. Andrew's Lodge, holding under the Grand Lodge of Scotland, divided on the question of allegiance to the newly-established, independent Grand Lodge. The minority acknowledged such allegiance, and received a Charter under the old name, while the majority adhered to the Grand Lodge of Scotland, and retained the old name and Charter. The name of the new Lodge, on its own request, was changed to "Rising States," September 2, 1784, retaining its rank as No. 1.

<sup>3</sup> The Record recites that the petition of John Copp and others, "for holding a Lodge in the State of New York," was granted. No further information as to location is given. We learn from the "History of Freemasonry in New York," Vol. I., pp. 293, 294, that Bro. John Copp was a member of Solomon's Lodge, No. 1, of Poughkeepsie, in 1781-1782.

<sup>4</sup> This Lodge is first named in the Record of June 2, 1785, but the "Early Records of the Grand Lodge of Connecticut" give the date of the Charter as March 5, 1783.

Worshipful Frank L. Simpson brought about the adoption of this friendly custom. A number of our members have thus been honored by appointment and commissioned by other Grand Jurisdictions as their official representatives "near" our Grand Lodge, some of these individuals representing more than one such foreign jurisdiction.

According to the "Stations of the Grand Lodge Officers in the Grand Lodge" appearing at page 111 of our Grand Constitutions, they enjoy the title of "Right Worshipful" and their station is in the East at the right of the Past Grand Wardens. At the present time there are ninety Grand Jurisdictions which we recognize and with which we are in friendly relations. All but three of these exchange representatives.

It would seem desirable to give more attention to this system of exchanges as a possible means of friendly interjurisdictional contacts. Certainly, as tangible symbols of the thousands of Brethren they represent, they should give us a sense of the vastness and of the essential unity of our world-wide Fraternity.

## THE PHILIPPINE ISLANDS

We are particularly happy to welcome back into our family of jurisdictions with which we are in friendly relationship the Grand Lodge of the Philippine Islands. On December 13, 1933, our Grand Lodge, in concert with the Grand Lodges of England, Ireland, and Scotland, felt constrained to suspend fraternal relations with the Grand Lodge of the Philippine Islands, but the conditions which made that action seem unavoidable have been corrected, and on March 28, 1938, this Grand Lodge, again in concert with the Grand Lodges of England, Ireland, and Scotland, very happily resumed relations with our Brethren in the Philippine Islands.

## MASONIC PRECEDENCE

There are various reasons why it has seemed desirable to establish the order of precedence of the several Grand Juris-

dictions. Because the Grand Lodge of England was the first Grand Lodge in all history, it was only natural that by common consent it should take precedence over all others. Since each Grand Jurisdiction is wholly supreme within its own confines, it follows that the precedence of the Grand Lodge of England gives it no governmental or other authority over any other Grand Lodge. In practice, the system of an established order of precedence is most frequently employed as an orderly rule of convenience for determining the relative positions to be occupied by the representatives of the various Grand Lodges in any assembly.

Next after England, by common consent, comes the Grand Lodge of Ireland, as being the second oldest of the Grand Lodges now in existence, and so on throughout the entire list, the position of each being determined solely by the relative ages of the Grand Lodges represented at any particular occasion.

Mackey-Clegg's "Revised Encyclopedia of Freemasonry," at page 794, states this universally accepted rule in the following words: "The precedence of Lodges is always derived from the date of their warrants of constitution, the oldest Lodge ranking as No. 1."

Just as the ages of our several states are determined by the dates when statehood commenced rather than by the dates of the first settlements or of predecessor colonial governments, so likewise is this universal rule of Masonic precedence accepted as a matter of course by New York, Illinois, and Michigan, in each of which jurisdictions the official date of Grand Lodge precedence is the date of organization of the existing Grand Lodge rather than that of the earlier Grand Lodges which once existed but went out of existence. In only one other state did the same situation exist and that will be separately discussed in the following pages.

The following order of precedence of the Grand Lodges in the British Isles and the United States is understood to be the one adopted with practical unanimity throughout the Masonic world:

- |                          |                  |
|--------------------------|------------------|
| 1. England               | 1717             |
| 2. Ireland               | 1725             |
| 3. Massachusetts         | 1733             |
| 4. Georgia               | 1735             |
| 5. Scotland              | 1736             |
| 6. South Carolina        | 1737             |
| 7. Pennsylvania          | 1761             |
| 8. Virginia              | 1778             |
| 9. New York              | 1781             |
| 10. New Jersey           | 1786             |
| 11. Maryland             | 1787 (April 17)  |
| 12. North Carolina       | 1787 (Dec. 9-11) |
| 13. New Hampshire        | 1789 (July 8)    |
| 14. Connecticut          | 1789 (July 8)    |
| 15. Rhode Island         | 1791             |
| 16. Vermont              | 1794             |
| 17. Kentucky             | 1800             |
| 18. Delaware             | 1806             |
| 19. Ohio                 | 1808             |
| 20. District of Columbia | 1811             |
| 21. Louisiana            | 1812             |
| 22. Tennessee            | 1813             |
| 23. Indiana              | 1818 (Jan. 12)   |
| 24. Mississippi          | 1818 (July 27)   |
| 25. Maine                | 1820             |
| 26. Missouri             | 1821 (April 23)  |
| 27. Alabama              | 1821 (June 11)   |
| 28. Florida              | 1830             |
| 29. Texas                | 1837             |

30. Arkansas	1838
31. Illinois	1840
32. Wisconsin	1843
33. Iowa	1844 (Jan. 2)
34. Michigan	1844 (Sept. 17)
35. California	1850
36. Oregon	1851
37. Minnesota	1853
38. Kansas	1856
39. Nebraska	1857
40. Washington	1858
41. Colorado	1861
42. Nevada	1865 (Jan. 17)
43. West Virginia	1865 (April 12)
44. Montana	1866
45. Idaho	1867
46. Utah	1872
47. Wyoming	1874
48. South Dakota	1875
49. New Mexico	1877
50. Arizona	1882
51. North Dakota	1889
52. Oklahoma	1892

## THE PENNSYLVANIA CONTROVERSY

Some have thought that the foregoing table should be changed by putting Pennsylvania in third place, which would be first place for the United States, with 1731 as their date of precedence, and there has been some friendly banter between Massachusetts and Pennsylvania as to which has precedence over the other.

The point is not very important, because in practice it can rarely arise when either is the guest of the other, and when both happen to be the guests of some other jurisdiction common courtesy to their host keeps both from raising the issue in any controversial manner.

As a matter of fact, the alleged controversy is hardly more than a confusion of issues due to loose thinking about facts which are largely undisputed.

The questions involved may be thus stated:

- Did Pennsylvania have either a Masonic Lodge or a Grand Lodge as early as 1731?
- Did Pennsylvania have the earliest Masonic Lodge or Grand Lodge in the United States?
- Was there any regular or duly constituted Freemasonry in Pennsylvania before 1734?
- Is the present Grand Lodge of Pennsylvania entitled to precedence over the present Grand Lodge of Massachusetts?

As will later be seen, the first three questions, whichever way they are answered, have no relation to the fourth.

As to the first question, since the discovery of certain records, Massachusetts has always gladly agreed that Pennsylvania had at least one particular Lodge — and perhaps more than one — as early as 1731 and probably before that. Massachusetts also agrees that that particular Lodge was often spoken of as a "Grand Lodge." Massachusetts thinks it not unlikely that there may also have been a "Grand Lodge," as that term is now used, as early as 1731 but thinks the evidence on that point is not over-convincing. There is, thus, no real controversy as to the existence of Masonry in Pennsylvania at least as early as 1731.

Granting that Pennsylvania probably had Lodges before 1731, the question is next put as to whether they had the earliest Lodges in what is now the United States. As to that, both Penn-

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sylvania and Massachusetts concur in the belief that Lodges probably existed in many of the colonies before the existence of those whose records we now have. Where they existed or when no one knows. The earliest records which we consider authentic are the records of Pennsylvania Lodges in 1731. We believe Pennsylvania had Lodges older than those records, and we believe Massachusetts did also. We expect eventually to bring to light the records which are known to have been in existence placing a Lodge in Boston in 1720. But even then, we could not be sure that was the oldest American Lodge. While no one can be entirely sure where the earliest American Lodges existed, we concede that the oldest authentic records yet discovered are those of Pennsylvania in 1731. There is therefore no controversy on that point, for that is precisely the Pennsylvania claim.

Was there any regular or duly constituted Freemasonry in Pennsylvania before 1734?

If those descriptive terms allude to the right of Masons to meet in their Lodges, Massachusetts again agrees with Pennsylvania and says they had the same immemorial right that every Lodge had before the adoption of the General Regulations of the Grand Lodge of England in 1721. If, however, those terms are used in their present day sense of being regular or duly constituted because empowered by the Grand Lodge of England, Ireland, or Scotland, or by some of their descendants, Massachusetts says that the Pennsylvania Masonry was probably not authentic until 1734 according to the official testimony of Pennsylvania herself in three separate instances.

First, chronologically, is the letter of Benjamin Franklin, then "Grand Master" of Pennsylvania, to Henry Price in 1734, asking the latter in substance to legalize the kind of Masonry then extant in Pennsylvania. That letter is as follows:

"Right Worshipful Grand Master and Most Worthy and Dear Brethren:

We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition: and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

"We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon, and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight) to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania, only yielding his chair, when the Grand Master of all America shall be in place. This, if it seems good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R.W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your Wardens, and signed by the Secretary; for which favors this Lodge doubt not of being able to behave as not to be thought ungrateful.

"We are, Right Worshipful Grand Master and Most Worthy Brethren,

Your Affectionate Brethren and obliged humble Servts,  
Signed at the request of the Lodge,

B. FRANKLIN, G. M.

Philadelphia, November 28, 1734."

This letter is entitled to great weight as being the judgment of the wisest and ablest Mason of his time, and the one person in all the world best qualified to know whereof he spoke. More than that, Franklin says in the letter that he is making the application at the request of his Brethren and it can hardly be presumed that he and all the other Pennsylvania Masons of the day were misinformed as to the nature of their own Masonry.

Following the unfortunate Daniel Reese incident in 1737, Freemasonry in Pennsylvania appears to have been very quiescent if, indeed, it did not completely die out. At any rate it appears to have been so nearly extinct that in 1749 Benjamin Franklin again applied to a Massachusetts Provincial Grand Master for all of North America, at that time Thomas Oxnard, and again received a commission or appointment dated July 10, 1749, as Provincial Grand Master of Pennsylvania. (Sachse's "Old Masonic Lodges of Pennsylvania," Vol. 1, page 53.)

Franklin's action was not satisfactory to his Brethren in Pennsylvania so they applied direct to the Masonic authorities in London with the result that their William Allen was appointed as Provincial Grand Master of Pennsylvania by the Grand Master of England in 1750. (Sachse, *ibid.*, Vol. 1, page 53 ff.)

Thus, on three successive occasions, in 1734, 1749 and 1750, the Pennsylvania Grand Lodge officially repudiated whatever claim to regularity it might have had under the Daniel Coxe commission of 1730 or under any other authority, for no one of these three requests for validation would have been necessary or would have been made if Pennsylvania had considered that its Masonry already was duly constituted.

On this point there is really no controversy for Massachusetts is not sufficiently concerned to participate in any such controversy. We know we had valid Freemasonry in 1733 and continuously thereafter, and we were glad to give our paternal blessing to Pennsylvania both times when it was requested, to receive their proxies in our Grand Lodge, and to collect a charter fee from them. (Mass. Reprint Vol. 1, p. 20).

But however these three questions are answered they have no bearing on the fourth question, "Is the present Grand Lodge of Pennsylvania entitled to precedence over the present Grand Lodge of Massachusetts?"

On the question of precedence we move completely out of the realm of fragmentary evidence and conjecture on to the solid ground of agreed facts and universally accepted Masonic law.

Here again Pennsylvania and Pennsylvania historians furnish the decisive evidence.

Whatever Masonry Pennsylvania had in 1731 later expired completely and was never revived. It was either a wholly local and independent Grand Lodge or, if derived in any sense from England, it was under the Premier or "Modern" Grand Lodge. It finally sold all its property, gave the proceeds to the City of Philadelphia, and went completely out of existence. (Sachse's "Old Masonic Lodges in Pennsylvania," Vol. 1, page 49.)

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cornerstone of the Bennington Monument, Bennington, Vermont, August 16, 1887 (Mass. Proc. 1887, p. 104).

#### A PERSONAL WORD ABOUT THE SUBJECT

My Brethren, may I interject at this point a purely personal word. In the preceding paragraphs I have tried to set forth the Massachusetts point of view because circumstances seem to have left no alternative except the waiver of prerogatives that to some seem valuable and which officially I am required to preserve.

I am ardently in favor of Masonic harmony. I would gladly have avoided even this semblance of a controversial spirit, but if the issue must be discussed it were better to meet it head on and then consider it closed.

The foregoing analysis of the issues, the phraseology of the questions, and the statements of the claims of the two Jurisdictions are entirely on my own responsibility and, in spite of every desire for accuracy and fairness, may not be entirely acceptable to Pennsylvania. However, I am convinced that the responsible present-day leaders of Pennsylvania Freemasonry do not claim, in substance, any more than Massachusetts concedes, and that Massachusetts concedes every point responsibly urged by Pennsylvania, for I doubt if the Grand Lodge of Pennsylvania seriously claims official precedence over that of Massachusetts.

But the fact, as we believe it to be, that we are entitled to precedence over every other Grand Lodge in the United States is nothing for which we of the present can take any credit. We honor the fidelity of our predecessors in keeping alight the torch of Freemasonry in spite of every obstacle, we respect their hardy pioneer spirit, but we shall best be worthy of our heritage not by pride of Masonic ancestry but rather by trying to hold the fort for righteousness until the gathering forces of the inevitable return of world sanity and integrity shall have had time to rally.

It so happens that at this very moment the Grand Master of Pennsylvania and the Grand Master of Massachusetts are and have been working side by side in entire harmony on a project of rather urgent interest to the Craft throughout all the United States. May our two Grand Jurisdictions look backward only to gain strength and inspiration for our common and united effort for the present and future welfare of Freemasonry.

#### NOVA SCOTIA

On July 10, 1938, Nova Scotia will celebrate the Two Hundredth Anniversary of the Beginnings of Freemasonry in Nova Scotia and also in all of Canada. We have a special interest in their celebration because their first Freemasonry came from Massachusetts.

As a memorial of two centuries of close Masonic friendship and as an enduring symbol of our perpetual good will, our Grand Lodge, on July 10, 1938, will present at Halifax, Nova Scotia, a monument bearing an appropriate inscription.

#### SESQUICENTENNIAL OF THE ADOPTION OF THE CONSTITUTION OF THE UNITED STATES

Masons have a peculiar feeling of proprietorship when they think of the Constitution of the United States. This Grand Lodge has not held any formal observance of the conclusion of the first century and a half of the existence of that document, which we like to consider a Masonic contribution to the progress of mankind, but this Grand Lodge has conspicuously observed its spirit.

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Among the many aspects of that great contribution, perhaps none is more worthy of renewed emulation than that of sacrificial cooperation. The founding fathers sacrificed some of their local independence and their local animosities and rivalries, but more correctly they may be said to have merged their local independence into a greater national independence, and to have amplified their localized loyalty into a vast national patriotism.

The times were too serious to afford the luxury of petty rivalries. In the face of even more serious times, this Grand Lodge has consciously sought in every way to throw the weight of its influence into the scales in behalf of a united Freemasonry.

#### A UNITED FREEMASONRY

The fundamental principles of Freemasonry bear no relation to geographic boundaries or to the artificial subdivisions of states or other political units. The considerations — or the inertia — that have kept Freemasonry from greater cooperation between Grand Jurisdictions might well be restudied in the light of present day conditions and needs.

When our earliest western Massachusetts Lodges were organized they were more remote as to communication and access from the Grand Lodge in Boston than is any corner of the United States today. About the time the delegates assembled to write the Constitution of the United States, the stage coaches from Boston to Philadelphia started at three in the morning and traveled for eighteen hours and then repeated that day after day for a total of seven full days of eighteen hours each. The fastest means of communication, by horseback, was scarcely more rapid. Yet even under those conditions the Constitution achieved a united nation and vastly augmented the strength of the separate states.

In the face of all the destructive forces of this modern age, the forces of decency and stability and righteousness might well sacrifice some fragment of local pride for the greater benefits of closer cooperation.

A somewhat limited inquiry has failed to disclose any other Masonic body or any other fraternal, religious, or service body, that does not have some national organization. Without sacrificing the slightest degree of local autonomy, our Grand Jurisdictions might well give thought to a more united Freemasonry.

#### GEORGE WASHINGTON MEMORIAL

At the present time there is but one single continuing enterprise in which all the Grand Jurisdictions of Symbolic Masonry of the United States are officially cooperating, and that is the George Washington Masonic National Memorial Association, which was organized for the three-fold purpose of building a suitable memorial to George Washington, of affording a safe repository for the sacred Masonic relics of Washington's own Lodge, and of standing as an enduring symbol of the idealism of Freemasonry. Its cost thus far has been about four million dollars, and it will require about six hundred thousand dollars more to complete the interior and to finish the grounds.

Sometime ago Massachusetts, in common with many other jurisdictions, pledged \$1.70 per member on the basis of its Masonic population in 1932. Although no exact date had been set for the payment of that pledge, your Board of Directors, having in mind the fact that the long continued failure to complete the building is being construed by the public as a failure of Freemasonry itself, believed that the payment of our pledge now

and in full in a lump sum would greatly help to hearten a lagging cause and would be far more valuable than if paid in small installments through the years. Accordingly, on April 13, 1938, this Grand Lodge paid \$22,968.96 which was the balance of its pledge in full, and which, with other contributions, it is believed will make possible the completion this year of the Lodge room and the approach steps and possibly the completion of the entire first floor of the building. Our future contributions will presumably be for the endowment fund.

While not expressed in terms of an observance of the Sesquicentennial of the Adoption of the Constitution of the United States, nevertheless it is believed that this act alone was a more constructive and tangible observance of the spirit of that great document than would have been possible in almost any other way.

#### CONFERENCES OF GRAND MASTERS AND GRAND SECRETARIES

Another enterprise which almost qualifies as a united continuing activity of all the Grand Lodges is the annual three-day conference at Washington of the Grand Masters and Grand Secretaries held on and near February 22nd. This year as usual our Grand Lodge was represented at both of these conferences and derived lasting benefits from each.

#### MASONIC SERVICE ASSOCIATION OF THE UNITED STATES

An enterprise of increasing value but unfortunately not yet the joint enterprise of all of our Grand Lodges is the Masonic Service Association of the United States, which was organized primarily to act as a clearing house to avoid delays and duplications in the administration of Masonic relief in times of great disasters. From that initial purpose it has expanded its activities to include an educational work and to serve as a clearing house of Masonic information.

The Grand Lodge of Massachusetts was for several years a member until it seemed advisable to withdraw. The conditions which made that withdrawal seem unavoidable have been corrected, and, on March 3, 1938, this Grand Lodge resumed its membership and now is whole-heartedly supporting this worthy enterprise.

#### INTERJURISDICTIONAL VISITS

One of the most valuable means of promoting a united Freemasonry consists of the fraternal visits of representatives from one jurisdiction to another. During the past six months representatives of our Grand Lodge have carried our fraternal greetings to the Grand Lodges of Maine, New Hampshire, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, North Carolina, and Quebec. Other visits in contemplation for the immediate future include Vermont, Nova Scotia, and some of the other eastern Canadian provinces.

#### SPECIAL COMMUNICATION IN AUGUST

Among those in attendance at the Bicentennial Exercises in Nova Scotia will be several eminent Masons from the Grand Lodges of England, Ireland and Scotland, and in special recognition of their presence in Boston on their return from Canada, this Grand Lodge plans to hold a Special Communication on

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August 3rd, subject to the receipt of further information as to the pleasure and convenience of our guests. If such a special Communication is held, as is now expected, we shall send invitations to a large number of American and Canadian jurisdictions to participate in this international evidence of the fundamental unity of Freemasonry, and further notice will be given to the members of our Grand Lodge.

#### CONCLUSION

We have been considering administrative and governmental details, but these should always be considered as but parts of a long range, world-wide mission. The real materials of our craftsmanship are not transient but eternal, not local but universal. Our real objective is no cramped or passing interest. We are



#### AUGUST ANNIVERSARIES

Jonathan Belcher, Colonial Governor of Massachusetts and New Hampshire and who, raised in England in 1704, was the first native-born American known to have become a Mason, died at Cambridge, Mass., August 31, 1757.

Commodore Edward Preble, who com-

manded the American squadron at the bombardment of Tripoli in 1804, was a charter member of Ancient Landmark Lodge No. 17, Portland, Me. He was born in that city, August 15, 1761, and died there, August 25, 1807.

John Jay Carton, Grand Master of Michigan (1896-97) and Deputy in Michigan for the Northern Supreme Council (1909-34), died at Flint, Mich., August 26, 1934.

Anthony O'Sullivan, who received all Scottish Rite Degrees (4°-33°) and was made Inspector General "in Missouri and bordering states" at a meeting of the Southern Supreme Council held at Chicago, in 1859, by permission of the Northern Supreme Council, died at St. Louis, Mo., August 11, 1866.

Fred B. Balzar, Governor of Nevada (1927-34) and a member of the Scottish Rite at Reno, was made a Mason in Inyo Lodge No. 221, Independence, Calif., August 28, 1908.

Stephen Morin was appointed Inspector General in the New World by the Grand Consistory of Princes of the Royal Secret, Paris, France, August 27, 1761. He later established the Scottish Rite in Santo Domingo and Jamaica.

Capt. Meriwether Lewis, who shared command in the Lewis and Clark expedition, was 1st Master of St. Louis (Mo.) Lodge No. 111 (1808). He was born near Charlottesville, Va., August 18, 1774.

William H. Duckworth, Grand High Priest, R.A.M., and Grand Commander, K.T., of New Mexico (1931), was born at Fort Dodge, Iowa, August 24, 1885.

Dr. Cloyd H. Marvin, 33°, President of George Washington University in the Nation's Capital, was born at Findlay, Ohio, August 22, 1889.

Earl C. Mills, 33°, Past Imperial Potentate of the Mystic Shrine (1932), affiliated with Capital Lodge No. 110, Des Moines, Iowa, August 4, 1904.

#### ARGENTINA

Rev. Eleazar Williams, Episcopal Missionary to the Indians in North America and a member of Menominee Lodge, Green Bay, Wis., died at Hogansburg, N. Y., August 8, 1858.

part of a vast procession of builders, originating in antiquity and sweeping irresistibly on into the future.

Neither wars nor depressions nor ebb tides in morals or spirituality can stop the onward sweep and eventual triumph of the builders of righteousness.

Nations, even civilizations, have perished, but mankind presses forward. The laws of justice and of decency have been defied over and over in the world's history, but they have never been repealed. Above the confusions and perplexities and discouragements of the present tower those principles that are eternal and unfailing.

To those great principles let us pledge our united allegiance.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

Dr. Juan Balestra, 33°, Honorary Member and Past Grand Minister of State of the Grand Lodge of that country, passed away on April 26, 1938, at the age of seventy-eight. Dr. Balestra was at one time Minister of Justice and Public Instruction of Argentina. He was a notable orator and a writer of several works of literary and historical merit.

#### CZECHOSLOVAKIA

The Supreme Council of the Scottish Rite of Czechoslovakia has lost three of its Active Members within a period of eight months: Constant Pierre, 33°, who was Grand Master of the National Grand Lodge of Czechoslovakia, and Dr. Berchtold Thein, 33°, Grand Secretary General of the Czechoslovak Supreme Council.

Commenting on their deaths, Grand Commander Alfons Mucha states that "the loss of these brethren to the Rite in Czechoslovakia is irreparable." Mr. Pierre, he said, was an "irreplaceable link between the Czechoslovak Freemasonry and the western Masonic world."

Dr. Antonin Sum, 33°, was appointed Grand Secretary General to fill the vacancy left by the death of Dr. Thein.

#### VETERAN P.G.D.

Sir F. H. Goldney, Past Grand Deacon of the United Grand Lodge of England, celebrated his ninety-third birthday on May 26, 1938.

Sir Frederick was made a Mason with his brother, afterwards Sir Gabriel, in Prince of Wales Lodge No. 259, seventy years ago. He became the deputy master to the Prince of Wales (Edward VII) in 1889, and again in 1923, to the Duke of Connaught and Strathearn, at whose initiation in 1874 he assisted.

With the exception of the Duke of Connaught and Strathearn, Grand Master



girls' home and milk stations for under-nourished children, each one contributing as his ability permitted—a very wonderful and much needed work. Although this charity has been the principal work of the Masons in Hungary, during past years when they were permitted there, and although they have been suppressed and have had no Masonic meetings except just getting together to discuss and map out the methods of financing these two welfare agencies, they are still looked upon with suspicion.

The brother who furnished the above information writes that he envies us "to be able to work freely for the humanitarian ideals of our Fraternity."

In Rumania charges against the Iron Guard, or national socialist organization, seem to have developed the suspicion, if not the fact, that it had raised money for Germany for the purpose of organizing espionage as well as to create anti-Masonic agitation.

#### A CONNECTICUT VETERAN

We are indebted to Harry W. Mabie, Secretary of Union Lodge, No. 40, Danbury, Conn., for the following interesting news item:

#### ED. CRAFTSMAN:

On June 27, 1938, Union Lodge No. 40, F. & A. M. tended an informal reception to Bro. Levi M. Peck, who is not only the oldest Mason in Connecticut but in

the United States, in Masonic membership.

This claim is based on a written statement of Bro. Alex. A. Schutt, a member of Ancient York Lodge No. 155, of Lisbon Falls, Maine. He investigated "practically all of the Grand Lodges of the country and stated that Bro. Peck is "without doubt the oldest Mason in the United States." M. W. Bro. Winthrop Buck, Grand Secretary of the Grand Lodge of Connecticut, wrote for information on the subject to the Librarian of the House of the Temple in Washington, D. C., and was informed that he, the librarian, knew of no one still living who had attained nearly seventy-seven years of Masonry.

Two memorials were presented to Bro. Peck; one from the Grand Lodge, in book form, which contained a fine sentiment and in the back of which the officers of Union Lodge signed their names. This was presented by the Grand Master, M. W. Bro. Morris B. Payne. The other was a silver plaque, suitably engraved and was presented in behalf of the Lodge by Bro. Louis Theurer who has been a Mason for fifty-seven years.

Bro. Peck was born on Oct. 1, 1840 and was made a Mason on Dec. 16, 1861. He was elected Senior Deacon on Dec. 15, 1862, serving two years and on Dec. 19, 1864 he was elected junior warden. He also found time to be active in the

important outside activities of the fraternity.

Bro. Peck thoroughly enjoyed the ceremonies and displayed the good humor for which he is noted. He is active and is in splendid health for his ninety-eight years which he carries exceptionally well. He was accompanied from his home by three of his four sons and one grandson.

Among the distinguished brothers present were R. W. Bro. Carlton W. Tyler, of Southbury, Grand Junior Deacon of the Grand Lodge and R. W. Bro. Henry K. Plumb, Grand Senior Steward of the Grand Lodge; R. W. Eugene B. Reed, of Bethel, Deputy for the Second Masonic District and R. W. George Oliver, of Winsted, Deputy for the Third District; Wor. Bro. Louis C. Shaw, of Bethel, Associate Grand Chaplain.

Other distinguished guests included the following past District deputies: Theodore Benedict, of New Canaan; Scott Flint, of Salisbury; Robert H. Nisbet, of South Kent, Walter S. Davies, of Bethel and Stephen B. Treadwell, of Danbury, who was the official master of ceremonies.

This is an unusual event in the history of any Lodge and an account of it in your MASONIC CRAFTSMAN might bring out some more unusual cases, and help to arouse the Masonic spirit.

#### OLDEST LIVING SOJOURNER

Lt. Col. Pierre Baron, vice-president of Honolulu Chapter No. 11 and Past Commander of King Kalakaua Camp, Heroes of '76, was born September 17, 1838, at Maux, France. He served in the 19th Infantry in 1870, as a scout in Indian Territory in 1876, in the Engineers in 1898; was instructor in the National Guard and aide to the Governor of Hawaii for ten years. Was rejected for service in the world war on account of age but served in hospitals for 14 months and then returned to Hawaii. A few years ago he was promoted to lieutenant colonel from the rank of major and reappointed an aide to the Governor of Hawaii.

Brother Baron was made a Mason in 1876 in McAllister Lodge No. 21, McAllister, Indian Territory. He is now a member of Platte City Lodge, No. 504, Platte City Mo. At the 15th annual convention of National Sojourners at Buffalo in 1935, Brother Baron was honored with life membership. Honolulu Chapter holds the Minnesota Cup held by the Chapter having the oldest living Sojourner on its rolls. Brother Baron holds the record in the chapter for obtaining the most new members. He never misses a meeting and over a period of many years has been the chapter's most active member.

Brother Baron is well known to every Sojourner who ever visited Hawaii and all such members are urged to convey greetings to him in time to reach him on his 100th birthday, September 17. His address is 3030 Holei St., Honolulu, T. H.

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#### NASSAU-BERMUDA

The forthcoming Masonic cruise by the famous "Kungsholm" of the Swedish-American line to Nassau and Bermuda promises to excel if possible the four previous annual cruises held under the same auspices.

Leaving New York on the evening of Thursday, October 13, after a 961 mile run the steamer reaches Nassau where opportunity is afforded to view fully the many delightful attractions of this famous resort.

Departure from Nassau is on October 16 and after cruising at sea arrival at Bermuda is made at 2 p.m. Oct. 18.

In Bermuda, in addition to visits to famous beauty spots and highly interesting historical points arrangements have been made for the visiting Masons to foregather in Lodge with Bermudian Masons—a full program of social and fraternal activities making this one of the highlights of a memorable occasion.

No one who has participated in these wonderful Masonic cruises of the "Kungsholm" but will wish to repeat it. There are New England Masons who have participated on all four previous cruises.

The superb facilities for comfort and the well planned entertainment provided by the Swedish-American Line are unequalled in quality. Not only does the steamship company provide the very best in cruise comfort but with a substantial number of the ship and line's personnel themselves members of the Craft a particularly warm welcome is manifest the moment one steps aboard.

A substantial contribution to Masonic charity accrues from these trips, the Swedish-American Line donating to each of the several jurisdictions represented by the passengers aboard a percentage of the passage money.

It was a happy idea when these cruises were first introduced for the spirit of fraternal interest which has been fostered by the International High Noon Club under whose auspices they are held has been the source of many enduring friendships not to say romances not otherwise possible.

With fares for the 9-day event from \$75, there is little excuse for the New England Freemason taking advantage of a vacation experience he will long remember and as time rapidly passes he will be well advised to make prompt application for the better reservations to Swedish-American Line, Rockefeller Center, New York City, or through the MASONIC CRAFTSMAN, Masonic Temple, 51 Boylston St., Boston.

The cruise is one worthy of strongest praise and is to be highly recommended.

#### RAISES FATHER AND SON

Glenn A. Journey, a member of American Falls (Idaho) Lodge No. 58, but a Past Master of Hagerman (Idaho) Lodge

No. 78, raised his son, Don E. Journey, on the evening of June 14, 1938, in the former Lodge.

Instances of a father's conferring the degree on his son are common, but at the lodge on the evening of June 14, was Jerome A. Journey, grandfather of the candidate, who some eighteen or twenty years ago, was also raised by his son Glenn at a meeting of Lincoln No. 59 while the son was acting as Worshipful Master. So Glenn Journey has the distinction of having raised his father and also his son, with the father present to witness the latter ceremony.

#### TEXANS HONOR MEMORY OF "OLD BEN MILAM"

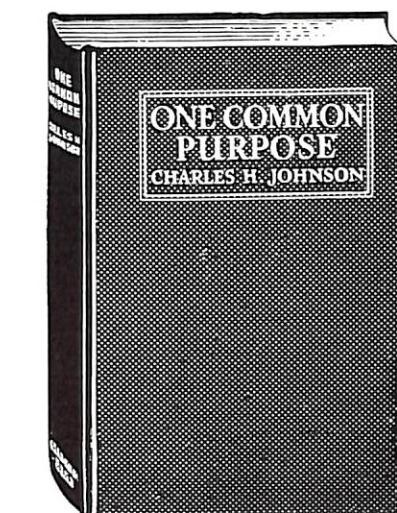
A heroic bronze statue, nine feet high, with right arm raised three feet farther, is to memorialize the Texan patriot, Col. Benjamin Rush Milam, at Cameron, Texas, seat of Milam County.

Bryant Baker, the sculptor, shows the leader of the Texas forces at the siege of Bexar in the attitude of shouting his challenge to fight the Mexicans—"Who will go with old Ben Milam to San Antonio?" Some four hundred men immediately volunteered. Milam fell during the fighting of the third and final day of the siege, December 7, 1835, and was buried that night by his Masonic brethren with military honors in the east side of the yard of the Veramendi house. Subsequently, on December 7, 1848, his remains were placed in the old burying ground west of the town, with military honors and under the auspices of Alamo Lodge No. 44, of San Antonio, Texas.

Like many of the Masons of the Revolutionary period and later, there appears to be no record of the Lodge membership of Colonel Milam, but that he was a Mason is otherwise well established, (a) by evidence of his burial on the date of his death by a hurriedly assembled lodge among his comrades, (b) his subsequent disinterment and reburial of his remains under Masonic auspices, (c) historical data from Johnson's *History of Texas and Texans*.

Milam Lodge No. 2 at Nacogdoches, Texas, thus bears the name of one of the leading avengers of the Alamo.

## ONE COMMON PURPOSE



Written by  
**CHARLES H. JOHNSON**

Past Grand Master of the Grand Lodge of New York and Present Grand Secretary and one of the most beloved Masons of our time.

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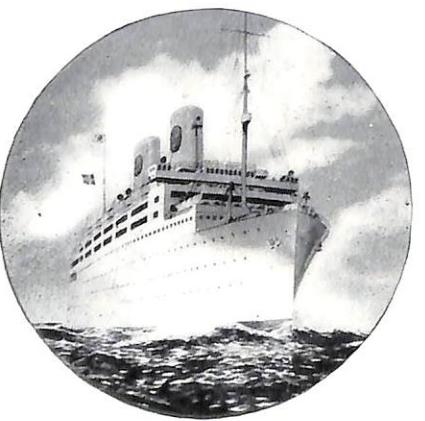
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## 150th FESTIVAL

The Royal Masonic Institution for Girls of England held its 150th Annual Festival in the Memorial Temple, London, on the evening of May 1, 1938. The pro grand master of the United Grand Lodge of England, the Earl of Harewood, presided, in the absence of the grand master, the Duke of Connaught and Strathearn.

Reports were made showing that over £95,736 had been subscribed for the maintenance of the girls' institution. Notable features of the occasion were the large attendance of stewards and lady stewards, numbering 1,030, and the splendid contribution of the district and overseas lodges. The pro grand master said that the contributions of the overseas lodges were even more generous than those of the lodges at home, especially when it is considered that few of the brethren in the far-away places ever had the opportunity of visiting the schools.

This contribution of nearly half a million dollars for one institution indicates the extent of the Masonic charity of the English Lodges.

## DENMARK

The National Grand Lodge of Denmark has recently established relations of amity and an exchange of representatives with the Grand Lodge of Texas.

Although the universality of Symbolic Masonry is being accomplished slowly, as time goes on and Masons of the different countries understand each other better, more and more relations of amity are being established among the various grand lodges.

## RESUME INTERCOURSE

Fraternal intercourse and exchange of representatives have been resumed between the United Grand Lodge of England and the Grand Lodge of the Philippine Islands. Negotiations to this end, and which involved relations governing the operations of the advisory council of China, have been before these two grand bodies for some time. Initial steps were taken by the Grand Lodge of England at its annual meetings on September 1, 1937, and January 1, 1938, subject to the ratification of the Philippine Grand Lodge.

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## All Sorts

## HOOKED

Amy—So you and Jack are to be married. I thought it was only a flirtation.

Mamie—So did Jack.

## ON THE SQUARE

*It matters not, whate'er your lot, or what your task may be,  
One duty then remains for you, one duty stands for me;*

*Be you a doctor, skilled and wise, or do you work for wage,  
A labourer upon the street, an artist on the stage—*

*One glory still awaits you, one honour that is fair,  
To have men say, as you pass by: "that fellow's on the square."*

*Ab, here's a phrase, that stands for much,  
'tis good old English, too,  
It means that men have confidence in everything you do.  
It means that what you've got, you've earned, and that you've done your best,  
And when you go to sleep at night, untroubled you may rest.  
And it means that conscience is your guide, and honour is your care—  
There is no greater praise than this — "that fellow's on the square."*

**INVOLUNTARY**  
Doctor—Wait. I didn't tell you to say ah-h-h-h-h.

Patient—I know you didn't. I just caught a glimpse of your new nurse.

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"Deed she was, suh. Ah knows expensive garbage when I sees it."

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